

Our Work in Red Man's Land

THE Indian missions of the Woman's Home Missionary Society are in three distinct groups:

(1) Indian and Mexican Work

New Mexico and Arizona

This division includes but a single station, the Navajo Mission, at Farmington, New Mexico. Here we have a comfortable Industrial Home with thirty acres of land. From the latter, fruit, vegetables, and alfalfa are supplied for the Home and enough for sale to pay for the sugar and cans used in the canning season. The work on the farm, with the care of the farm animals, furnishes agricultural training for both the boys and the girls.

About thirty children can be accommodated in the Home, and, as always in our Homes, their physical, mental, and moral education proceed hand in hand. The results cannot fail to be for definite good in the future of this large and important tribe as yet almost unreached by Christian influences.

(2) Indian Work in Kansas and Oklahoma

(a) Ponca Mission, White Eagle, Oklahoma

Although the Indians of this tribe are recognized as most difficult to reach, our missionaries have won a welcome in every home on the reservation. They have entire charge of the religious training of the children in the

government schools, and also hold services in the reservation church and in a hall for the older Indians who will not come to the church.

Among items of marked progress are the request of his family for the Christian burial of Chief Whiteagle, and the help of Christian students in public religious services in the native dance halls. Two Queen Esther Circles have been organized, one for white and one for Indian girls, and delegates from the latter attended the annual conference, their parents paying their expenses.

(b) Pottawatomie Mission, Mayette, Kan.
(R. F. D. 3.)

There are about 700 Indians and an equal number of whites on the Pottawatomie Reservation. The Mormons and the Roman Catholics are also working there, but our missionaries are reaching a goodly proportion of the Indians, with Gospel and temperance teaching. Over fifty Indians signed the temperance pledge on its presentation one Sunday. Great help is given to the work by the Richard Fisher team, a fine span of ponies given by the Philadelphia Conference Society. A mission house is very much needed here, and promises to be a reality in the near future. There is urgent need for prompt payment of pledges to this, as to all our work, in order that money for salaries may be forthcoming.

(c) The Conference Society maintains services at Haskell Institute, Lawrence, Kansas, where much personal work is done and many young women and men have been converted.

(3) Indian Work on the Pacific Coast

(a) Yuma Mission, Southern California

This mission, across the river from Arizona, is on the reservation for the Yuma Indians. The tribe has lived there for centuries, and has never been hostile to the government. In 1886 a government school was established, the children being trained by Roman Catholic sisters. In 1904 the first Protestant missionary to the Yumas was appointed, the mission being under the charge of the Indian Rights

Association. In 1907 it was transferred to the Woman's Home Missionary Society. Soon the Indians expressed preference for Protestant services and asked that their children be allowed to attend the Methodist Church. At the meeting of the Indians in 1910 the sub-chief said, "Twenty-five years ago the Catholic church came on to this reservation; they [the Catholics] have not given our people any food, or clothes, or medicine. Five years ago the Methodist church came; when our people are cold they give them clothes, when they are hungry they give them food, and when they are sick they give them medicine; we want the Methodists."

A large per cent. of the children have been baptized, and are probationers in the church. Among the first converts was blind Joe, the interpreter, who now preaches to his people if the missionary is absent. The Indians hear him gladly, for his life is consistent with his preaching. The medical and charity work are strong factors in bringing the Gospel to these people, and the mission sewing machines that are at the services of the Indian women are great civilizers.

Said an old chief, "Perhaps we old people cannot understand the story of the Christ very well, but I want my children and grandchildren to learn all they can about the Christ." The "social force of Christian missions" is nowhere better illustrated than in the Christmas festivities; formerly the Indians came to dance, feast, and carouse, now there is no dancing or drunkenness, but Christian services, and a Christmas dinner with after-dinner speeches by the Indians themselves.

(b) Greenville Mission, California

This mission is among the mountains in the northeast part of California, at an altitude of 3,000 feet, the nearest railroad station being Keddie and the town of Greenville being five miles from the mission.

From eighty to one hundred boys and girls of the Digger Indians are enrolled in the school.

Much of the building has been done by the missionary and the boys of the school, the lat-

ter even hewing the timbers for the foundations. The religious training of the boys and girls in the government school is under the charge of our missionaries. The young people are bright and attractive and take great delight in the music and singing. A little six-year-old boy is the pianist of his class. The little fellow came in one day with a very dirty face; when his mother told him to wash it, he objected, saying he was afraid if he washed it so much he would become a white boy, and the only white boys he knew were bad, so he did not want to be like them.

Church and Sunday-school services are held in the government school building, Sunday morning; the older Indians attend afternoon services in the Mission chapel.

(c) Stickney Mission, Everson, Washington, is twenty-five years old. The children of the Nooksack tribe have been trained with a view to taking their places on an equal footing with their white neighbors, and those in charge are much gratified by the results. The Indian boys and girls there to-day are in public schools, growing up side by side with white children, recognizing their own abilities and possibilities.

Church work is carried on and the field matron visits in the homes, and helps the women by showing how to care for their children, conducting sewing and Bible classes, etc.

It is probable that this work may be transferred in the near future to a more needy section of the state.

The Indian race is not dying out, but gaining at the rate of 2,500 per year. The hope of our Christian work among them is in the children and young people, and this is as productive of good results as in many other mission fields.

Woman's Home Missionary Society
Methodist Episcopal Church
150 Fifth Avenue, New York City